opposing sides. Eventually these "rounds" are started the adult authorities, as in 1950 when some of the "soldiers" took the enmity of the son of the assistant commandant of police. Another game is played with a rubber ball and a stick by two teams. Those from each other and one of the two "sticks" hits the ball toward his opponents with a stick. If the ball is caught by a member of the opposing side, one of the first team is eliminated from further participation, and so it continues until "it can be even the remains." A third exercise is forming a circle of a dozen or so youths. A ball is thrown quickly among them until one is expelled for dropping it. Hide-and-seek is a favorite, as well as throwing stones or missiles from a mark on the ground at a hole some fifteen away. Jax or knucklebones, obtained from a sheep, is played by two. One bone is thrown up in the air and the player endeavors to strike it while still in flight with the second bone so that both will fall in a certain way. Something similar to Europeans or Americans "marbles" is executed with small wooden balls. The girls commonly play "house," imitating the domestic activities of their elders. The older boys, it might be noted, refuse to play with the girls on account of their dignity. The girls, much more than the boys, are called on perform household tasks, helping the mothers with their work and taking care of the younger children. It is said that a mother will remove the oldest daughter to perform almost all of the domestic activities, instructing her for the role of a

elfs, while having advantage of labor which will no longer be available when the girl is married. Very few boys, including Ali, are to be found in the town, and the girls characteristically amuse themselves with an infant brother or sister as they might a plaything. Sexual education begins early in life, and does not seem to constitute a disturbing factor until adolescence. There is no standard parental formula for masturbation, and it was said that "some parents beat their children for this, and others advise them." It might also be noted that obscene language is freely practiced in most Kurdish households, except in the presence of the older males. One, for example, heard a mother call her daughter a "pistikeke," and a little girl, who could scarcely appreciate the meaning of the word, addressed her sister in the same fashion.

In adolescence the thoughts of the children of the townspeople are turned to more serious matters, those of the youths toward a career and those of the girls toward marriage. The boys of the lower classes are gradually introduced to the trades of their fathers, helping them in the shops, and the girls must account for many of the domestic tasks. The sons of the wealthier townspeople are occupied the greater part of the year with their education, while aristocratic youths usually ignore both school and labor, following their fathers and older brothers. The daughters of a number of wealthy families in Rawanduz

summer holidays. During their stay at home in the village they led the life of adult men, that is to say they spent most of the day outside the home in company with those of their own age. They went to sleep late into bed, and they slept late in the mornings. The only obligation resting on the sons of the house was the walking upon any male guests who might be in the guest house, to whom they had to bring tea and food prepared by the women within the area of the family residence.

The elder of these two sons, aged 18, worked as a mechanic with the European engineers at the Dukan Dam Site, which resulted in an irreparable breach in the pattern of behaviour, the smallest of which had its inner coherence. As the leading young men of the village, he left the shelter's farm every morning on horseback. The other lands from Tripoline and Kirkuk covered on foot the distance between their villages and the Site (usually an hour's walk), only trying to greet common land). At the Dukan Dam Site he then was submerged among the other unskilled Kurdish labourers, a dirty little mechanic in overalls, renouncing his inherited glory and distinction only when he rode back up the side of the mountain to his father's home. There his 12 year old half-brother took charge of the horse, unsaddled it, got it out to grass, and then brought water to her half-brother for a thorough wash. A like was performed on the clay terrace outside the central room and not at the garden taps.

Despite the young man's admiration of the French group among the European engineers with whom he had most to do, and a flirtation at a distance with one of the English girls, he gradually abandoned the setting of his home, for he only received money which was of no interest whatever in the primordial village milieu, but he never succeeded in being accepted by the Europeans, a thing he had desperately longed for. He was a typical example of the results of an old pattern of life, with its firmly fixed scale of values, being dissolved under European influence without anything of equal value being substituted in its stead.

The girls in a humble village environment, like those in the aristocratic, took part in domestic activities which also comprised the fetching of water, often from far away, and milking ewe in the mountains. Small girls were always seen with smaller children on their backs, whom they helped with anything there was to do, and watched in the nearest watercourse if any accident occurred. Girls in the villages have nothing of schools, but they grow up fully trained in their future duties as wives and mothers.

For their mature schooling did not enter into the life program of boys either among ordinary peasants in the villages. On the other hand their labour was chiefly confined to agriculture. They reaped the sheep and goats. They fetched grass from the mountains or fodder, equipped with sacks and bottles. They helped in the field work and took the plough, which could be dismantled, from one field to another, up and down the hill side. By this participation in adult agricultural work they, like the girls, obtained a training which stood them in good stead later in life.

In the chief and fourth environments, the educated and semi-educated urban milieus, schooling was necessary for both boys and girls.

The elementary school system in Southern Kurdistan consisting of a 6 year primary and 3 year secondary school. The latter is divided into a 2 year intermediate and a 2 year preparatory school with possibilities of transferring to a 4 year higher college. The school age is 7, and since 1946 6 years primary schooling is obligatory when possible.